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## NOTES OF THE WEEK.

THE promised report of the bicentenary celebrations at Gee Cross on October 25 reached us only on Thursday morning, and it is impossible to do justice to it this week, so that our friends must have another week's patience.

THE autumn meeting of the National Conference Union for Social Service is to be held in Nottingham on Wednesday next. There will be service at 11 a.m. at the High Pavement, when the Rev. Joseph Wood, President of the National Conference, will preach on "The Social Conscience." At 2.30 p.m., in the High Pavement Schools, the Rev. J. Bruce Wallace will read a paper on "The Investment of Capital in Social Service," to be followed by discussion. At 4 p.m. tea will be provided by the High Pavement friends, and at 4.30 the Rev. P. H. Wicksteed, President of the Union, will give an address on "The Social Ideals and Economic Doctrines of Socialism," also to be followed by discussion. At 8 p.m. a public meeting will be held in the Mechanics' Lecture Hall. Chairman, Rev. J. M. Lloyd Thomas, President of the Nottingham Social Reform League. Speakers: Rev. Joseph Wood, "The City Beautiful"; Mr. Richard Robinson, "The 20th Century Revolution"; Rev. P. H. Wicksteed, "The Churches and the Social Problem"; Rev. R. P. Farley, "The Social Witness of Liberal Christianity." Admission to all the meetings is free.

THE President of the National Conference—the Rev. Joseph Wood—will visit the North Midland district from November 10 to November 19. Tuesday, Nov. 10, Hinckley. Wednesday, Nov. 11, Notting-

ham, autumnal meeting of the National Conference Union for Social Service. Thursday, Nov. 12, Northampton. Friday, Nov. 13, Nottingham, Christ Church. Sunday, Nov. 15, High Pavement, Nottingham, in the morning; Free Christian Church, Leicester, in the evening. Monday, Nov. 16, Chesterfield; Tuesday, Nov. 17, Loughborough. Wednesday, Nov. 18, Mansfield. Thursday, Nov. 19, Ministers' Conference at Nottingham.

MR. A. H. BIGGS having resigned his office as joint-secretary with Miss C. Gittins of the National Conference Union for Social Service, the Rev. R. P. Farley, of the Bell-street Domestic Mission, Marylebone, has consented to take up the work.

THE jubilee of the Rev. R. B. Drummond, as minister of St. Mark's Chapel, Edinburgh, is to be celebrated on Saturday evening next, November 14, by a public meeting, at which, after tea, the President of the British and Foreign Unitarian Association is to take the chair, and an illuminated address and a testimonial will be presented to Mr. Drummond. On Sunday, November 15, the Rev. W. Copeland Bowie is to preach at St. Mark's in the morning and Mr. Drummond in the evening.

THE King's message to India on the fiftieth anniversary of Queen Victoria's proclamation assuming the direct government of the country surveyed "with clear gaze and a good conscience" the labours of fifty years towards the unifying and the guidance and control of "many strangely diversified communities and of some three hundred millions of the human race." After referring to the long years of peace and the progress of public works, the message added:—"From the first the principle of representative institutions began to be gradually introduced, and the time has come when, in the judgment of my Viceroy and Governor-General and others of my counsellors, that principle may be prudently extended. Important classes among you, representing ideas that have been fostered and encouraged by British rule, claim equality of citizenship and a greater share in legislation and government. The politic satisfaction of such a claim will strengthen, not impair, existing authority and power. Administration will be all the more efficient if the officers who conduct it have greater opportunities of regular contact with those whom it affects, and with those who influence and reflect common opinion about it. I will not speak of the measures that are now being diligently framed for

these objects. They will speedily be made known to you, and will, I am very confident, make a notable stage in the beneficent progress of your affairs."

THE Republican party maintains its position in the Government of the United States by the election of Mr. William Howard Taft by a decisive majority over his Democratic opponent to the Presidency, in succession to Mr. Roosevelt. The actual election now decided by the popular vote is of the Electoral College, which next January will proceed to elect the President, who will assume office on March 4. Mr. Whitelaw Reid, speaking at a dinner of the Atlantic Union on Wednesday evening, said that the character and antecedents of the President-elect gave the most satisfactory guarantee that the most powerful and popular President since Lincoln was to have a judicious, able, and worthy successor, trained to the business, and quite capable of continuing the great record made by recent Administrations. He was brought up in an atmosphere of honourable public service. Mr. Taft's father was Secretary of War under General Grant, to which office he himself succeeded twenty-eight years later. Mr. Taft, who is in his fifty-second year, it is interesting for us to remember, is a Unitarian.

DR. MACLAGAN, Archbishop of York, who is eighty-two, has resigned his charge, the resignation to take effect at the end of the year. A native of Edinburgh, he served, as a young man, in the Army in India before entering the Church. In 1878 he succeeded Selwyn as Bishop of Lichfield, and in 1891 became Archbishop.

OF Dr. Edward Caird, the late Master of Balliol, who passed away at Oxford on Sunday evening, in his seventy-fourth year, Mr. Jacks writes in another column. With his elder brother, John (fourteen years his senior), Principal of Glasgow University till his death, in 1898, Edward Caird as Professor of Moral Philosophy (1866-93) did a great work, as an inspiring teacher of young men, and the two together, as interpreters of the idealistic philosophy, exercised a profound influence upon the religious thought of Scotland. It was in 1893 that Edward Caird succeeded Jowett as Master of Balliol. His "Critical Philosophy of Immanuel Kant," an enlargement of an earlier work, appeared in 1889. His Gifford lectures on the "Evolution of Religion" were given in 1891-2, and the course on the "Evolution of Theology in the Greek Philosophers" ten years later.



A LEADING article in Tuesday's *Glasgow Herald*, after a fine tribute to Edward Caird's power as a University teacher, concluded as follows:—"The Hegelian movement in British philosophy, with which Dr. Caird's name was so closely identified, is at present on the wane. We have still among us some stalwarts of the Old Guard—notably Mr. Haldane, when he lays aside the cares of office; but they are a steadily decreasing band. The movement from Kant to Hegel has been followed by a return to Kant's critical positions. In religion this has worked towards the empiricism of the Ritschlian theology with its whole emphasis upon judgments of value, and in life and literature it has borne fruit in a widespread scepticism of the kind to which Mr. A. J. Balfour gave brilliant expression in his 'Foundations of Belief.' We may be sure, however, that neither scepticism nor empiricism will be the ultimate goal of the truth-seeking mind. To bare Hegelianism we are not likely to go back. The intensely religious mind cannot permanently conceive of Jesus Christ as one whose chief merit lay in the discovery of a metaphysical principle, or of Christianity as a series of studies in a subjective intellectual process. But to some form of philosophical idealism and speculative theism the human mind is certain to return from all sceptical and empirical wanderings, since it is a necessity of its nature to 'think things together' by means of some rational and consistent theory of knowing and being. And when out of the present confusion the theology of the future emerges, it will be seen how much Scotland owed to Edward Caird for keeping on high the flag of a pure idealism in a materialistic age, and for insisting on the possibility of proving on rational grounds the truth of the Christian religion."

THE same number of the *Glasgow Herald*, together with a memoir, had an article on "Caird as a Teacher," by the Rev. Ernest F. Scott, of which we quote the conclusion:—"Behind all his power as a teacher there lay the force of his own personal character—strong, simple, reverent, utterly brave and sincere. Philosophy was much to Professor Caird, but it was only a means to life; and he taught it in that spirit to his students. He never set himself formally to draw edifying lessons; but all the more powerful on that account was the impulse he gave towards a noble conception of man's duty and a religious view of the world. Many of his scholars may have forgotten what he taught them about philosophy, but they all carry with them for a lifetime the memory of the man himself. They cannot think of him without a deeper sense of the significance of life and a desire to live it more worthily. They feel that they have known at least one man who had no sordid thoughts or aims, and who looked consistently to what was highest."

As a result of a request made by the Rev. E. A. Wintle, a Bradford Congregational minister, to his working-men neighbours, for their reasons for neglecting the churches, numerous interesting replies have been received. Mr. Wintle has dealt

in a sermon with the replies, classifying them under four main heads. (1) The insincerity of the ministers. (2) The irrational character of creeds and dogmas taught as Christianity. (3) The discrepancies between the profession and practice of many prominent church-members. (4) The callousness of the church towards the social needs of the time. The fourth reason appears to have been advanced more frequently than the others. Whilst conceding the truth of all the objections in specific instances, Mr. Wintle questioned their general application, but urged the working man to keep inside the church and make it the redemptive agency he insisted it ought to be.

In a recent address Sir Oliver Lodge spoke of the proper and full development of human beings as the social object to which all other considerations should be secondary. Machinery was for the benefit of humanity, and humanity should not be sacrificed to it. Dealing with the question of unemployment, he said: "It is not so much in connection with wages as in connection with land that the solution lies. I wish I could feel that every unemployed person could, if he liked, take his stand upon a bit of ground and put in a bit of labour there. It is pitiful that very few of us have a bit of land that we can call our own; we cannot dig or grow anything without trespassing. It does not seem to be the best mode of administration. I should like to remind you (1) that much land at present is unreclaimed; (2) that land repays labour, and that, wherever labour is or is not wanted, it is wanted on the land; and (3) all food necessarily comes from the land. Talk of interest! There is no interest like that you get when you put a seed into the ground. You have only to prepare the soil and put the seed in, and the rest is all profit. The actual part of the profit comes out of the land, from the sun and air."

A LETTER in a recent number of *The Methodist Times*, which attacked the Revised Version of the New Testament, has given opportunity to Dr. James Moulton to write a very interesting defence, some sentences of which are here reproduced. The Revised Version, he says, "is not yet nearly as old as the authorised was when it won its way, and it is steadily growing in favour. To say that expert scholarship has declared it to be faulty, and possessing few advantages over the version of 1611, is a statement which itself only proves that your correspondent's qualifications lie in another field. . . . But I can assure your readers that scholarship has not 'advanced much upon the Westcott and Hort text,' except in the very tentative recognition of a class of readings which could never be brought into a popular version. The voices which twenty years ago were clamant in support of the Greek text underlying the Authorised Version have wholly died away; and the translators of the Twentieth Century New Testament are entirely up-to-date in having chosen that superb monument of English scholarship, the Westcott-Hort Greek Testament, as the basis of their admirable modernised version. . . . It is perfectly true that many momentous discoveries

have been made since 1881. A whole world of new material has been opened to us by the wonderful finds of non-literary papyri, and the revelation of the genuine vernacular Greek of the first century, which has taught us that the New Testament was written in the everyday language of the people. In a great many details we can now feel much more sure of the inspired writer's meaning. But we are certainly not ripe yet for any attempt to popularise our new knowledge, even if it were true that it would make any very sensational difference in our interpretation as a whole." Concerning those who complained of the revisers' diction, Dr. Moulton says, "I am sure that most of these conservative critics would be much more vehement in denunciation if a new revision were to banish the old-fashioned diction in favour of the language of to-day."

ONE of the weekly papers, not one of those intended for fit readers and few, but one with a wide circulation, one that represents a popular form of evangelistic doctrine, gave recently a strange reason for a decrease in membership in many churches. After enumerating other causes, it added words to the effect that when people became poorer, they often dropped silently out of the communion. It is one of the saddest confessions that we have read for a long time. It would be sad if it occurred but rarely, and in the case of specially "respectable" churches, but if it happens frequently enough to affect the reports, if it happens in the popular sects, in the churches which have always considered themselves as missionaries among the people, there is something sadly out of gear. There is a sacred expression somewhere, "Himself took our infirmities and bare our sicknesses," and there have been many times in the history of the Church when she has been as a refuge from the wintry storm or as a shadow from the heat. In the presence of fellow-believers, in the blessedness of worship, poverty lost half its reality by losing all its bitterness. If now the meeting-house is become a place to remember one's trouble afresh, and not to be consoled—some of its best healing power must have left it. The sturdiness of those who make a strong distinction between Christ and every modern form of Christianity, and even the despair of those who only know as much of the Master as they have seen in his followers, have more than an excuse. One of our ministers told us some time ago that he gave up the ancient creeds of the Church when he found that they did not help to carry him through, rather he had to use intellectual effort, needed elsewhere, to carry them. By some means or other we shall have so to combat worldly tendencies that those struggling with life's difficulties may never feel the Church as a burden or a dread, but as a solace and an aid.

REFERRING to our recent note on the fruit trees planted by the road-side in Garden City, a correspondent sends us the following note from the *British Esperantist* for October, in which Mr. E. L. Kearney, telling of a journey by four Englishmen on bicycles to attend the Esperanto Congress at Dresden in August, after describing the



ride from Hamburg says: "Everywhere, except only the city streets, the road has on both sides an endless succession of trees which were planted and are maintained by the Central Government. Near villages the pines, lindens, ash trees, &c., give place to fruit trees—apples, pears, cherries and plums. We naively supposed that each passer-by had a right to gather these wayside fruits, and did so accordingly; but they afterwards explained to us that the Government sells to the villagers the right to reap the fruits, in order to recoup them the necessary expenses of planting and protecting the trees."

**LONDON LAYMEN'S CLUB.**—A well-attended dinner and meeting of the London Laymen's Club was held on October 30, the President, Mr. Percy Preston, in the chair. The Rev. J. Arthur Pearson, the newly appointed minister of the London District Unitarian Society, delivered a brief address on the work to which he had been called, and pleaded for the sympathy and support of the laymen in carrying it on. Dr. C. Herbert Smith, who was warmly welcomed on his restoration to health, took part in the discussion; Mr. Ronald Bartram, Rev. Gordon Cooper, and others also took part. Lay-preaching, Sunday afternoon meetings for men, week evening clubs and classes were among the topics considered. During the evening a presentation was made to Mr. H. B. Lawford, a former president of the club, in commemoration of his recent marriage.

THE Editor of the "Essex Hall Year Book" desires us to say that the Unitarian Pocket Book for 1909, containing the list of ministers and congregations, is now at the printers. Additions or corrections were asked for not later than October 27; but upwards of fifty ministers and as many secretaries have not yet returned the circulars forwarded to them.

THE question as to how many of our Sunday Schools, besides that at Stand, which recently celebrated its centenary, are a hundred years old, has not as yet brought us many replies. The exact date of foundation is often difficult to ascertain, but the following schools have more than completed their century:—Derby, Ipswich, Kidderminster, Nottingham (High Pavement), Sheffield (Upper Chapel), and Padiham.

THE Romanes Lecture at Oxford is to be given in 1909 by Mr. A. J. Balfour, and in 1910 by Mr. Roosevelt.

**TO CORRESPONDENTS.**—Communications have been received from the following:—A.R.A., C.G.A., J.W.A., M.C., R.G.C., J.E., R.P.F., C.G., R.J.J., W.H.J., E.D.L.

IF once some fire of God's holy love in us unites us to Himself, after that there may be difficulties, there may be trials, there may be infirmities, but if only love remain there can be no permanent discouragement, no deep-seated distrust, for there cannot be an ultimate doubt that it is the will of God to fulfil in us that which is the essence of His being and of ours.—*John Hamilton Thom.*

## THE CHALLENGE OF THE IDEAL.\*

BY THE REV. W. J. JUPP.

"The young man saith unto him, All these have I kept from my youth up; what lack I yet? Jesus said to him, If thou wouldst be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."—*Matt. xix. 20, 21.*

It is always a serious matter to ask questions of a prophet, either about money or about life; and if that prophet happens to be a plain-spoken, uncompromising idealist, it is often dangerous: there may be moral explosives at hand. Yet, doubtless, it is good for us all to be shocked sometimes—to be startled or staggered as by a blow in the face, from one of whom we may have expected a friendly grasp of the hand. Disconcerting, even appalling words often do us more good than a soft answer or a mild rebuke. And this reply to a young man of the ruling class, rich and reputable, from a young man of the people, must have been very disconcerting, perhaps repellent. Whether it did him any good or not the records do not say. He comes into the Gospel story as one who would know the secret of eternal life; he is counselled to keep the commandments of his own religious faith; he claims to have done that, but finds himself still lacking; there is something wanting to life—what may that be? It is a great question, and demands a great reply—and gets it, here: "If you are serious, if you are concerned for that which really matters and is of supreme significance, go, sell that thou hast and give to the poor; get rid of all that encumbers and obstructs, and come, take your chance with me, and you shall have treasure in heaven." "And when he heard that saying, he was very sorrowful, for he was very rich." And with that he passes out of the records.

The story is an illustration of what we are always likely to get when we ask one of the great fundamental questions of an Idealist who has no scruples and no reserves, who takes life simply and directly, and who has himself found the secret of eternal joy. It is also an illustration of the fact that a principle which is true for all time may find utterance in a form which is good only for the prophet's own time. Nothing may be further from true wisdom, for us, than the bald precept of Christ's answer to the young ruler; yet nothing may be more profoundly significant for us than the principle which lies behind it. To sell up everything and go about with an itinerant preacher would most likely be a fiasco for most of us. But to break with all that hinders and enslaves, with all that holds us down to the unsufficing and the unreal, and step out into the open air of freedom and the good life, may be the only way of salvation for any of us. Get rid, says the Idealist—and the ideal in our own hearts says the same, *when we listen*—get rid of the obsession, the obstruction, the stolid soul-depressing encumbrance which comes between you and life. If it chance to be riches, get rid of riches; if poverty, get rid of poverty; if it be greed, or lust of power, or love of display, or sensual pleasure, or self-seeking

ambition of any sort, fling it aside and take up with the real thing, and you will find it there, waiting all the time, the good you lack, the treasure in heaven that faileth not—the life that is life indeed. Such is ever the call and the challenge of the prophet of the ideal, whenever we ask the great question—and wait for an answer.

How may that answer shape itself in plain words to the seekers of the light to-day? What is the message of the Ideal to the people—to individuals, to churches, to nations, in this our modern world? It cannot, in form at least, be the same as in other days, as in the time of Jesus and Paul, or of St. Francis and Dante, or of Blake and Wordsworth, even so late as that: for a single century may alter the form, though twenty centuries cannot change the purport, of the spirit's answer to the ever-recurring question: What lack I yet? In one age it may be: Come, follow me, a vagabond preacher, into the simple life of fellowship with God and men; in another age it may be: Enter a monastery or become a friar, with vows of poverty, chastity and obedience; in another: Become a transcendentalist; in another: Join the labour movement or the Fabian Society or a Unitarian (non-subscribing!) church; or with Walt Whitman: Join nothing, but take your own path on the open highways of the universe.

The demands of life, in a time like ours, when man has so mastered the resources of nature that his material wealth has become unmanageably great, his "treasures upon earth" so vast that he knows not how to distribute them justly, and poverty becomes a festering disease in the midst of plenty—the claims of the ideal in such an age are by no means simple and easy to define. The relative significance of what we may still call *treasure upon earth* and *treasure in heaven* is much more intricate and difficult of analysis than when Jesus coined those striking phrases, and drew the line so sharp and clear—God or mammon, heaven or hell, the kingdom of light or the kingdom of darkness! And this comes of the fact that we are all citizens now, and that our citizenship is on earth as well as in heaven. Man is a meeting point between two worlds. We may still call them "earth" and "heaven," if we will; but they meet and contend and commingle so tumultuously, in his perplexed consciousness, that he often knows not which he is serving or how to serve either. Citizens of both worlds! That is our trouble, and that, too, is our opportunity, and may be our pride and joy. The romance and adventure of modern life, the ideals of Church and State, emerge from that obvious fact; and in the reconciliation of these two worlds—of earth and heaven, of God and mammon—lies the hope and the fulfilment of our dream of good. Through ignoring this comes the perplexity of those who, taking the New Testament as a final authority, try to square its literal precepts with the demands of another age. Jesus and his followers were subjects of a vast empire, without voice or vote in its civic affairs. Their very lack of political liberty simplified matters enormously; and those of us who hate party strife and the endless bickerings of controversy may envy, in weak moments, the men who had no call

\* The Sermon preached at Maidstone on Wednesday, October 28, at the annual meeting of the Provincial Assembly of London and the South Eastern Counties.



but to preach the gospel they loved, and die when the authorities could stand them no longer. For to-day the relations between personal righteousness and social duty, between one's own eternal life and the latest political platitudes, are often so complicated that we cannot reduce them to a simple formula as an eastern sage or a mediæval saint or even a poet of the Revolution might. "The world is too much with us," Wordsworth said, and it was a prophet's voice that spoke. In another sense the world is much more with us now, and yet not a bit too much, for it is the world of real human life. And we must reckon with that world every day; and when the question, "What lack I yet?" is asked, by the individual or the Church, it is as citizens, as well as would-be saints, that we ask it; and the answer is often hard to find.

Will you bear with me if I try to tell of something which, though very simple, and by no means new, has been of great significance and service to me of late in this connection?

It has reference to a distinction which we all have to make between two kinds of good—between things which relate merely to what is called "the struggle for existence," and things which have to do with the enrichment or the highest realisation of existence. We have to make this distinction because we are all aware of certain proclivities or powers which relate simply and solely to the struggle for life, and of other proclivities which have almost nothing to do with that struggle. By these latter I mean, for example, those tendencies of our nature which make us want to know things, just for the sake of knowing, and which, when very strong, may produce great men of science or philosophy; and those tendencies or faculties which give us delight in beauty and harmony of colour or form or sound, and which, when very strong, produce great artists, painters, sculptors, musicians, poets; and those other qualities of soul which pertain to virtue and spiritual aspiration, and which when very strong, make prophets, reformers, revolutionists, martyrs, saints. Some or all of these proclivities we all possess in some degree. We may call them the unbusinesslike or unpractical elements of our nature, because they have nothing directly to do with getting a living or making a fortune, or beating another in the struggle for material things.

There are in our language some familiar and delightful words having reference to those unbusinesslike tendencies of our nature. Such words as admiration, reverence, humility, moral enthusiasm, intellectual curiosity, faith or spiritual insight, and the like. We recognise these words at once as not belonging to the market or the Stock Exchange, or any part of the mere struggle for existence. Perhaps we recognise them as distinctly *religious* words, seeing that religion, in its widest and deepest significance, may relate itself to any or all of the activities suggested by such words. The religious spirit is the spirit of wonder and awe, of passionate delight in the beauty of the world, of humility and trust, of aspiration towards the ideal right, of faith in a kingdom of God. These are the elementary spiritual factors, what we may call the divine sim-

placities of religion—when all is said and done as to the creeds and forms of religious organisation. The good to which they refer may be summed up in the suggestive phrase of Jesus, "treasure in heaven." Whether he was thinking of some other world, some place in the great hereafter, I do not know; very likely he was. But to me the phrase suggests those things which have to do, not with the *struggle* for existence, but with the *wealth and joy and glory* of existence, here and now. And when he admonishes: "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven," I hear the voice of the eternal wisdom of life, saying: Let not your *wealth* consist in things pertaining to the mere struggle for existence, but in things which make that existence worthy and beautiful and calm and glad. *Lay the emphasis there*; concentrate thought and energy, interest and aim on these riches of mind and heart; cultivate the capacity for knowledge, for beauty, for reverence, for insight, for trust and love, for joy in the great life of things; let your *wealth* be in these, not in the mere possessions and powers which belong to the competing struggle of the world's life.

It is just here that I find the simplest answer to the question: How can we break with all that hinders and close with all that aids obedience to the great ideals? Hitherto, on this earth, among men, the stress has been laid, for the most part, on the bare struggle for life; what has been called the "instinct of self-preservation," has been developed and trained till it has become monstrosities and excessive, and has won for human beings the hideous opprobrium of selfishness. Men have actually had to accuse themselves and one another of being selfish! By this abnormal development of the competitive instincts we have brought about the state of things in which we find ourselves to-day. In the fierce struggle for existence, and for organised victory in that struggle, we have succeeded in making life, for vast numbers of people, *nothing more* than a struggle, and in that struggle, the chance of finding the real good and knowing the great joy of life itself has been well nigh lost. Here and there, along the ages, a lonely voice has been heard, calling from the heights—calling attention to the wonder and glory of things so little noticed or loved. But now the very age itself—the actual state of things—the awful necessity—the pressing and powerful claims of the whole social order, are making that appeal. And the appeal is so strong that there is no longer any doubt as to what we must do. The challenge rings clear and high above the tumult: "Cease from this all-absorbing devotion to the strife for the mere things of existence, and turn to those that belong to the joy and beauty and peace, and glory of it. Lay the emphasis there; for only thus can human society right itself, and all its members find the chance to live the life they need, and love."

It helps me to believe in this revolution and to hope for its fulfilment, when I consider that these splendid things of life are not of human interest merely. They certainly pertain to many other earthly creatures, and possibly they make up the *whole* of existence for beings that

transcend our doings here. That song of the robin in these autumn days can hardly have anything to do with the mere preservation or propagation of robin life on this planet. His love-song in spring may have much to do with it, but this autumn song is a part of the glory and gladness of *being alive and well* on this planet. The flight of birds careering through the air, not seeking food but rejoicing in the freedom of movement and the exercise of wondrous power; the rhythmic dance of insects in the summer light; the frolic of lambs in a green field—these are sure signs of that finer meaning of life itself, which has nothing to do with the keen struggle for life, in which, at other times, the creatures must take their part. They may not be conscious of any such distinction, but it is there, obviously; it is a part of the very nature of things; it is a witness to some mystic love in nature, however the fierce and deadly struggle may suggest what to us is other than love. It remains for human beings to make, or rather to mark, that distinction fully, to realise its tremendous significance, and to discern thereby the sure path of advance to wise and noble happiness.

It is obvious that the joy and well-being of our race depends on our making more of these greater riches—on laying the emphasis there. For as we care about them, and look for our true satisfaction in them, we discover that they are inexhaustible; they are not stinted or limited as the things which belong to the struggle for existence are. Knowledge and beauty and virtue, the joy of knowing things, of beholding or creating lovely things, the charm of friendship and fellowship, the passion for service, the pains and pleasures of sympathy, the romance of love, the enthusiasm of adventure—there is something infinite and Godlike in these. You can share them with others, and possess them just as much, and even more, through that sharing. If you own a hundred sovereigns and give fifty to me, you have only fifty left. But if you possess some delightful knowledge of nature, some treasures of science or of art or of skill in doing things, and you impart that knowledge to me, it is still yours—perhaps has become more vitally yours in the effort to make it mine.

It is so even with some material things which have spiritual value. Emerson, when in Europe, bought a beautiful picture, the replica of one of the great masterpieces of Florence, and hung it in his own home at Concord. But he found himself unable to keep so glorious a thing for his own delight, and he gave it to the town—had it placed in the Concord Lyceum, where all his neighbours might have access to it. In doing this he probably discovered that while he had merely *owned* it before, he now *possessed* it, by sharing with others a good to which both he and they had free access. It is so with nearly all the finer things by which life is made rich and joyous and most worth while.

Now as we make or mark this distinction between the two kinds of good, and lay the emphasis more and more on those that bring sufficing joy, what will happen? *Something very sad at first*. For we still see that, as things are among us to-day, an immense number of people are so absorbed



in the struggle for existence, and so exhausted or enslaved by it, that these finer things of real life are largely beyond their reach. They are hardly aware of them, or, if aware, have little time or strength to think of them. Not only the very poor, the pitifully weak or unprivileged, who are always behind in the struggle and never get enough out of it to satisfy the bare cravings of existence; but many who are fairly successful in the fight are seldom free to seek and enjoy the true riches. For it is only by flinging themselves into the fierce competing strife for that which may be owned—by never relaxing effort and never yielding an inch of ground, that they are even fairly successful; for that which may be possessed and enjoyed no energy, often no desire, is left. And even the most successful, or the most favoured, the great victors in the conflict, who own far more than they can ever need—even these are often so obsessed by their ownings or so concerned and preoccupied with them, that the “treasure in heaven” escapes their notice, eludes their thought.

Now, it is obvious that we have come to this pass by *laying the emphasis too much and too long* on things *by* which we live, negligent of things *in* and *for* which we need to live. That emphasis was demanded in the earlier stages and among the simpler forms of existence. But now, at this human stage, it is no longer the supreme necessity, and we are keeping it up too long, and unless we repent we may be ruined. But of course we shall repent. You and I have repented, or we should not be here to-day. Our churches stand for that, so far as they are worth the name. We have felt the power and the passion of religion, the charm of that “treasure in heaven,” and we believe that all men should feel it and know it; and we claim that it is not fair and is not rational that the lives of vast numbers of people should be spent in the mere struggle for existence, to the loss of those finer things which make existence sweet and wise and holy.

It may be that this is the real significance of that movement of our own time which goes by the name of “Socialism”—a dreadful word, as nearly all words are that end in *ism*. But it looks sometimes as if human beings, for the hardness of their hearts, will have to impose on themselves some terrible system of law and government wherewith to hasten the end of that fierce struggle for the mere things of life which, by reason of its fierceness, renders life itself so poor and base. It is not only that people may have bread, and every one have the chance and the necessity of earning his bread, but that they may have freedom of access to the bread of eternal life, that the true reformer demands the restraint of law to stop this wild scramble for “private property” that leads to issues such as we see around us to-day. It will be very awful to live under a rigid system of civic control, with everything in the hands of the State, and political rule reaching down to all possessions, except the most personal and intimate. But it may be a necessity, just for a while; once more the law may have to be our schoolmaster to bring us to Christ. But we shall make short work of it, I think. It will be quite

intolerable and soon unnecessary. For, once freed from the burden of owning a lot of things, and the dread of being destitute of all things—once freed from the incubus of wealth and the nightmare of poverty, we shall see the absurdity of prolonging the fight over the bread that perisheth, and shall take hands together in search of that bread which endureth unto everlasting life. Thus delivered from the bondage of inhuman competition—not from *all* competition, but from all deadly, destructive competition—we shall see the reasonableness of enjoying together both the burdens and the benefits of toil. Thus released from the rage to lay up treasure upon earth, we may know in fellowship the rapture of laying up treasure in heaven. Then neither Socialism nor any other horrid “ism,” will be needful any more. Humanity will have gained confidence in itself, and then will have confidence in the Lord and giver of life, and be glad to seek first His Kingdom and righteousness, and let what will of other things be added or denied. We shall break our last bonds and step forth into the light of the new day—into the glorious liberty of the sons and the daughters of God. That, and the effort to realise that, is, as I read it, the *immediate* answer, for citizens of both worlds, to the Challenge of the Ideal. That is how, I think, we must try to respond to it, *on its social side*, as citizens of this visible order. Many of you will disapprove of the way I have stated it; but you will agree that the challenge *has to be met* on its social side, and that then we shall be free to meet it more fully on its personal side.

What lack I yet? we each of us often ask. What lack we yet? our churches often ask. And the call or the challenge comes as of old: Break with that which comes between you and life—the real, the eternal life; get rid of the entanglements; fling off the bonds that keep you from the rapture and the peace of your great religion; come out into the open air of this amazing universe and claim your inheritance of treasure in heaven. We still need to hear that ancient call of the uncompromising idealist. Hardly yet have we ventured out into the full liberty of our faith. As individuals and as churches, some of the old shackles of custom and tradition, of propriety and compromise, hamper and restrain us. Still, so far as we *have* won our way into freedom, let us use it for *life*—for life in its eternal significance. It is the work and the glory of the free church, in its creeds and its services, in its appeals and its prayers, to lay the emphasis on things that pertain, not to the struggle for existence, but to the joy and beauty, the romance and peace of existence. And as each one of its members does that, the church fulfils, at least in part, its true mission and proclaims its right to be.

It was a young man who came to Christ, asking the great question. May an old man commend his answer to the young men, the young women of our churches to-day? Life is such a splendid thing, if only you get to the heart of it, as we all do now and then. But here and there, on the great highways, one like the divine Galilean seems to fling off the entanglements—or perhaps never knew

them—and lives there, at the very heart of it all, with God and nature, with his own soul and his fellow man. And he challenges us to do the same. “Come, follow me!”

Are you sure that you cannot take his challenge and go? *Be not too sure.* Consent not too easily to be cheated of your right to the highest joy, the noblest freedom, the holiest treasure of this magnificent universe. Note those things that hamper the mind, that enslave the will, that mar the freshness and beauty of the world—and *decline them*. Note the eternal charm and significance of things that pertain to admiration, to reverence, humility, large-heartedness, intelligence, service, love—that is, to Religion and Life—and *go over to these*, at any cost. Make the great venture; take the supreme risk, and then, as citizens of both worlds, as members of the true Church of God and Humanity, dedicate your powers and your passions to their service. Get rid of the cramping, cumbrous entanglements of mere pleasure and possession, and come out into the beautiful Divine Order, where “all things are yours, and ye are Christ’s, and Christ is God’s.”

#### POST-BIBLICAL JUDAISM.

It is with great pleasure that we call the attention of readers of THE INQUIRER to the book whose title is given below.\* Nothing like it has yet appeared in English, and it is much superior to the well-known book of Weber, which is the main authority for those who are not restricted to English. The knowledge of original sources possessed by the writers is quite equal to that displayed by Weber; while they show—what he does not show—a cordial respect towards the Jewish religion, a frank admiration for what they deem the best in it, and a scrupulous desire to be fair and courteous in criticising what they consider its defects. The writers avow themselves “definite and convinced Churchmen; but this,” they add, “does not preclude them from—it is rather the cause of their—respecting the convictions of those from whom they differ; nor does it prevent them from contributing, in however humble a way, their *quota* towards hastening the glorious consummation which will one day come about when all will be one.” And still more significant is their declaration, rare indeed from Christian scholars, “they feel it incumbent upon themselves to record how much good they have gained, both mentally and, they trust, spiritually, from their study of the religion of the Synagogue. They are convinced that Judaism and Christianity are mutually essential to each other, and that just as the two faiths are complementary and belong to each other, so the advocates of each can only be true to their respective faiths by extending the right hand of fellowship to each other.” Truly, the reproach of Israel is being taken away, and taken away from the side of those who first laid it where it has remained so long. A Jewish reader would probably wish to correct some of the statements in the

\*“The Religion and Worship of the Synagogue.” By W. O. E. Oesterley, B.D., and G. H. Box, M.A. (Pitman & Sons, 1907. 10s. 6d. net.)



book, and would say that the writers have hardly grasped the meaning of certain ideas and beliefs as they appeared to Jews. It is, indeed, hardly possible—perhaps it is quite impossible—for a Christian, however sympathetic, to put himself completely into the Jewish position, realise the attitude of mind of one of whom it may be said that “Talmud runs in his blood.” But no Jew would ever feel, in reading this book, that here was another Christian misrepresentation of Judaism, another back-handed attack under the pretence of setting forth its contents. The Jew may well hope that the evil spirit of Weber and Schürer is at last being exorcised, and that the Christian reader, while he may yet go to those writers, and especially to the latter of them, for historical information, will know better than to learn their narrow prejudice, their deep-seated dislike, and their total failure to comprehend the real spiritual genius of Judaism.

The ground covered in this book is, of course, very wide, and all that is or could be attempted in a single volume is a general survey of it—“an introduction to the study of Judaism from the New Testament period,” as the second title of the book describes it. But no part of the vast field is left quite unnoticed, and in all cases reference is made to books where the subject can be studied in greater detail. The Jewish Encyclopædia is prominent, and rightly so, amongst such books of reference. One might, indeed, compare the Jewish Encyclopædia to the 25-inch Ordnance map of England and the present volume to the tourists’ cycling-map. Few readers will, perhaps, have sufficient interest in Judaism to study its details in the twelve massive volumes of the Encyclopædia, even if they have convenient access to it; but any ordinary Christian reader who wants to know in a general way what Judaism is, what Jews believe and do in regard to their religion, can now learn so much from the book under present notice. There are many things to think of, and many books to read nowadays—more important, perhaps, than those connected with Judaism. But at least it is no longer open to anyone to say that he has not the means of getting to know what the religion of his Jewish brethren is.

The book is divided into three main sections—(1) Introductory; historical survey; account of the literary sources of Judaism. (2) Dogmatic Judaism; survey of the chief Jewish doctrines. (3) Practical Religion, as set forth in the daily life of the Jew; education, worship, manners and customs, &c. It is, of course, in dealing with Jewish doctrine that the writers find their most difficult task—difficult because they are setting forth beliefs which they do not share, and which they hold to be defective, while at the same time they are necessarily unable to realise what those beliefs are to the Jew. But the writers make a brave and chivalrous attempt to do justice to the Jewish case. And if they have not quite succeeded they have done far better than has yet been done by any before them amongst Christian scholars. Under the head of Dogmatic Judaism are included such subjects as The Law (Torah), the Jewish Conception of God, the doctrine of the Messiah, the doctrine of the “Last

Things,” the doctrine of Sin (including repentance and atonement), and the doctrine of Baptism. The writers are fully aware that to the Jew the Torah is “the absolute final and eternal revelation of God Almighty,” and that it was intended for all mankind. They say this in so many words (p. 138). But yet they hardly seem to me to have fully realised the implications of this fundamental belief; if they had, they would have dealt differently with the legalistic element in Jewish piety. They would have brought out more clearly the fact that to the real Jew the mere performing of prescribed acts is nothing without the conscious intention of doing the will of God therein. There is still left a faint trace of the age-long misconception of the “works of the Law,” for which Paul is mainly responsible. In the chapter on the doctrine of sin the writers get to the point of irreconcilable difference between Judaism and Christianity, as they understand Christianity. They show that, according to Jewish belief, the initiative in repentance is taken by man, and not by God. There is no “prevenient grace” to induce a sinner to repent. It is certainly true that the Jewish theologians lay great stress on the human initiative, and hold that repentance is in a man’s own power. But I doubt whether they ever went so far as to *exclude* divine persuasion. With their intense reasonableness they put the emphasis on man’s doing what he ought to do, and trusted in the goodness of God for all the rest. They would say with Tennyson, “Our wills are ours, to make them Thine,” and we could not “make them Thine” unless they were ours to begin with. I do not think that the Jewish theologians pushed their inquiry into the mystery of God’s dealings with man as far as the Christian theologians have done. But whether they have, on that account, failed to recognise a truth by no means follows. The Christian doctrine raises as many difficulties as it solves.

These are among the very few points in which the writers of this book seem to me to have done less than justice to Judaism. As the work of non-Jewish scholars it is a wonderful book, admirable in spirit and thorough in execution. It is learned, but not with the dry and crabbed learning that makes so many works of scholars a weariness to read. Popular it is not; it deals seriously with a serious subject; but it was well done to have written it, and may there be many readers to say the same.

R. T. HERFORD.

THURSDAY’S *Times* had a message from their New York correspondent with the following announcement:—“Dr. Charles Eliot’s resignation of the presidency of Harvard, which is announced to take effect in May next, will end his occupancy of that high office extending over nearly forty years. His retirement has created some surprise, but it appears to have been known that he desired to relinquish his duties and retire into private life. . . . Dr. Eliot has long been regarded as the most distinguished and influential educator in this country, whilst he has always been a commanding figure in the national discussions on public questions in which he took part.”

## OBITUARY.

### MISS CATHERINE AIKIN.

On the 25th of last month, in her 90th year, at Hampstead, Miss Catherine Aikin passed peacefully away. She was the last surviving daughter of Charles Rochemont Aikin, grand-daughter of Dr. John Aikin, one of the authors of “Evenings at Home,” now the best known of his numerous writings, a grandniece of Mrs. Barbauld, niece of Miss Lucy Aikin, and grand-daughter of Gilbert Wakefield.

Many a friend will regret the loss of the gentle, lively old lady, who up to the last had preserved her powers of mind and body, had paid visits and even travelled from home. Though not herself sharing the literary powers of her family she had great artistic ability, and her exquisite minute water-colour landscapes were really remarkable. Up to the very last year of her life she still kept up this fine work, and only her memory had failed her. She was one of the comparatively few who were present both at Queen Victoria’s coronation and jubilee celebration.

She was a regular attendant at Rosslyn-hill Chapel, and the Rev. H. Gow performed the funeral service for her on the 27th ult. She was buried at Hampstead Cemetery in the same grave as her sister, Mrs. Le Breton, also of Hampstead.

### MR. E. B. STOTT.

THE congregation of Northgate-end Chapel, Halifax, has suffered a great loss in the sudden death of Mr. Edwin Booth Stott, which occurred at Bradford station, on Saturday evening, October 24, from heart failure. Mr. Stott had been over to Ilkley, with a niece, to visit the Rev. F. E. Millson, their former minister, and it was on the return journey that the sudden call came. Mr. Stott was in his sixty-second year.

An appreciation by the Rev. W. L. Schroeder, present minister at Northgate-end, appeared in the *Halifax Evening Courier* of October 27, from which the following passages are taken:—

In ways not difficult to understand, Mr. Stott impressed all who came into close touch with him as a man of power. His strength lay in moral earnestness and spiritual perception; his life was closely knit together, and revealed unity of purpose and clearness of intellectual working; consistency characterised his conduct. He came of a family famous for its sturdy independence; his father was the founder of Stott Bros., printers in the town, and there are many who can remember the sharp determination of his manner. The first years of Mr. Edwin Stott’s business career were spent with Messrs. John Ingham & Co., worsted spinners and manufacturers; but for the last 35 years he had been with Messrs. Walsh & McCrea, first as cashier and book-keeper and after as secretary to the limited company. With commendable wisdom he confined his activities to realms wherein true interests lay. For a number of years he was secretary to the Halifax Scientific Society; latterly he held the office of vice-president; but beyond this his life was given with rare devotion to the service of the Northgate-end congregation,



whose chapel he loved with a passion which many of the younger generation failed to understand. He was a member of the chapel committee—his own modesty would not allow him to accept a proffered wardenship—he was president of the Mutual Improvement Society, and of the Band of Hope; his membership of the latter society dated from October 26, 1858. He taught in the Sunday-school from April, 1864, until the end. For some years he was secretary but his main activities were concerned with the Young Men's class, which with striking faithfulness he served Sunday by Sunday, morning and afternoon, with but few breaks, for over 25 years.

He was one of the original members of the Christian Fellowship Society, established January, 1869, in which the bond of union was stated as "Love to God our heavenly Father, love to Christ our Spiritual Guide, love to all men our brethren."

We had grown accustomed to his presence—he seemed a very part of the being of the Northgate-end Chapel; his reverent demeanour in service, and his unfailing attendance at all meetings which concerned the welfare of the place and the people forced us to think of him as the one indissoluble link connecting us with that older generation of grave and sober men whose life was their religion and the good of all their main concern. Only those upon whom the responsibility of Northgate-end chiefly rests will be able to appreciate his loss to the congregation; for he loved the work connected with the chapel, and gave of his best in counsel and advice and actual administration of affairs. He had gifts of a rare and delicate order betokening wide culture and classical ideals; he was well acquainted with certain phases of liberal theology, and had a good working knowledge of the best in English literature; he had more than a nodding acquaintance with Latin authors, and in the interest of his work as a teacher he acquired some knowledge of Greek.

Members of the Mutual Improvement Society will recall papers which to the charm of literary composition added the grace of common-sense. But deeper than intellectual power and literary culture lay the secret of his winning personality. His whole life was a glorious fulfilment of a noble ideal of duty; he was pre-eminently a just man with a scrupulous regard for the rights of others, to the neglect of what was fitly his own due. He was unostentatiously generous, denying himself pleasures and luxuries that others might be made happy. He was thoughtful and unselfish even to the point of embarrassing those who profited by his careful regard. And in all his dealings with men he gave the impression of one unto whom the word of the spirit came with irresistible power.

To all who have been faithful in this dim life here on earth a wonderful revelation shall surely come. We none of us see now more than in a mirror darkly. The God in whom we believe is but the faint image of the God that is. And when the soul is quickened into that fuller life, then shall it surely know God and see God as it is given to none of us to know and see Him yet.—Richard A. Armstrong.

## THE CHILDREN'S COLUMN.

### CITIZENSHIP.

SOME years ago I read of a minister talking to a big church full of children. I cannot tell you what he said to them, for that was not in the paper. And I am sorry to say that I forget his name. All I can remember is his text, which I liked so much that I should be glad to see it in every schoolroom. He made it himself, which is a very convenient thing for a minister to be able to do, and saves his congregation the trouble of hunting in their Bibles to find if Micah comes before or after Isaiah, or if Philemon is in the Old or New Testament, as I have heard of grown-up people having to do. Well, as near as I can remember this text for the children was:—

"What will the town of Bristol be in 2008?"

I see  
That will largely depend upon me.  
And whether it's better or whether it's worse,  
Will depend on my character more than my purse."

The minister said he was not a poet, so perhaps this is not very fine poetry, but it is very fine sense.

I hope you have been hearing something about elections this week. Probably some of your fathers, or even some mothers have been chosen to become Town Councillors, and some fathers may be going to be made Mayors on Monday. If so, I am sure their children will be very proud, because the Mayor and the Council are those who are chosen by the rest of the people to manage the affairs of the town during the coming year. And they are chosen because the people can trust them to do good for the town. They will see that the town has plenty of good water, that the drains are kept right, and look after streets and parks and schools, and have more to attend to than I have time to tell. So you see they can make a great difference in the town.

But will you read the text again, and this time, instead of reading "Bristol," put the name of your own town or village. Now notice, the text does not mention Mayor or Councillor, it says "me," and if you read it it means *you*. Stranger still, it says you will make your town better or worse in a hundred years time. I fancy I hear you say, "We shall not be here in a hundred years." No, very likely not, but the Bible says, "their works do follow them"; that means "live after them," and your works live after you.

Did you ever hear of Appleseed John? He was an old man who lived in a place in America where there were very few trees. He earned his living by doing odd jobs for people, and always begged for an apple as part of his payment. He ate his apple, but carefully saved the pips, and planted them along the sides of the hot shadeless roads. Many of them grew, till years after they became beautiful avenues, clothed in the springtime with pink blossom, and loaded with fruit in the autumn. Old John did not live to see this, but his work lived after him, and people blessed his memory. Now you, like him, are every day sowing seeds which will grow up and make your town better or worse. Your seeds are your actions.

Here is one. Do you ever eat a banana or orange in the street? If so, what do you do with the skin? If you throw it down not only may some one slip on it, but you have set a bad example which another child may copy, and after him others, so that in a hundred years some one may still be following a bad habit because of you. If only all children would say, *we* will never throw papers or bits about the streets, how nice and tidy they would look long before the hundred years.

Then, instead of planting trees to make our towns better, I am sorry to say some children break those which are growing, and root up plants, not at all because they want to study them, but just from thoughtless mischief.

I like this, too, about the text. It suits poor children quite as well as rich ones, because, as it says, your character will make more difference than how much money you have in your purse. Money is a good thing if it's well used, but that depends on one's character. A selfish person will use his money selfishly, and not do much good with it, but a good man may help his town without money.

Do you remember John Pounds? He was only a cobbler, but he did a great deal towards making not only his own town but many others better. Seeing how the children whose parents could not *pay* to send them to school were left neglected about the streets, he began gathering a few into his little house and teaching them to read. He was so poor, and books were so dear that he used to collect old bills for them to learn their letters from, and he got an old board on which they chalked. So many children came to him that he had to ask help, and by and by, rich people, seeing the good he was doing, built a school for these poor little ragged ones. Then "Ragged Schools," as they were called, were opened in other towns, until, many years after, English people made up their minds that there should be schools everywhere in England for all children, and that the schools should be free for all who choose. Thus our beautiful big Council Schools are partly the growth of the seed which the poor cobbler sowed.

Well, I hope that in the future many of you may be chosen for Town Councillors, or Mayors or Mayoresses. Still more, I hope that *everyone* of you will resolve that your town shall be the better because you live in it. Begin at once. Begin with yourself by being good. Just think what a delightful town it would be if everyone were good. If no one did anything which would hurt anyone else, no one was drunken or dishonest, or lazy or quarrelsome. Then go on by doing all you can to help others, and do your best to keep houses and streets and parks clean and beautiful.

Remember all we old folk are going away and leaving England to you, and you are going to make it better or worse. Which shall it be?

EMMELINE J. DAVY.

OUT of your life there flows, every day, some spiritual influence, as true in its nature and degree as any ever known. You may never write a book, or even a letter; but then, no more did Jesus Christ.—Robert Collyer.



# The Inquirer.

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LONDON, NOVEMBER 7, 1908.

## LINDSEY—AND AFTER.

A HUNDRED years ago last Tuesday there passed away THEOPHILUS LINDSEY. On his tombstone in Bunhill Fields are the well merited words, "For the sake of truth and a good conscience."

In the fellowship of our churches he has been held in grateful remembrance as a man of saintly character, as a Unitarian confessor, of steadfast courage and beautiful Christian spirit, from the days of his resignation for conscience' sake of his living of Catterick in Yorkshire, and the beginning of his ministry in London, to the present day.

In 1849 about a hundred pilgrims from many parts paid a visit to Catterick, held a service on the spot, and afterwards joined in the sentiment—"The memory of THEOPHILUS LINDSEY, fragrant as Sharon's rose; the remembrance of his sacrifices for Christian truth is sweet even in death." In 1901 a second pilgrimage took place, and the same memorial sentiment was again proposed. The centenary edition of LINDSEY'S "Memoirs" by BELSHAM made his life more widely known, and Miss FRANCES COOKE'S little volume has made his story interesting for the young.

But what results have since come to pass through LINDSEY'S sacrifice "for the Truth's sake and a good conscience?" What changes have taken place in the matters which exercised him most, and which drove him out of his dearly loved Church into the unknown wilderness? If he could, for instance, return to life in this centenary year of his death, and look for the fruits of his work, would he see of the travail of his soul and be satisfied, or would he be sadly disappointed?

He would see his old Essex-street Chapel turned now into Essex Hall, the centre of much useful religious activity, the home of the British and Foreign Unitarian Association, the Sunday School Association, and other societies; and he would be simply amazed at the ever increasing number of theological publications there offered for sale. He would see his name on the

Memorial stone of the Essex Church, Kensington, his books lining both its vestries, including seven MS. volumes of his own sermons and prayers. He would read it again along with others, especially ROBERT RAIKES, on the Sunday-school Memorial within the railings, and when told of the present numbers and importance of Sunday schools, his eyes would perhaps fill with grateful tears as he recalled his own Sunday afternoon class of 100 boys in Catterick Church, and CATHARINE CAPPE, who followed out his work. And these things would gladden him and prove that his name has not been forgotten.

But what of the project which lay nearest his heart, the scheme for whose fulfilment he delayed his resignation so long, the petition to Parliament about which he was so keen? From these did he see then, or would he see now, any results following upon his secession?

LINDSEY'S aim was a reformed Church of England; his mission was to members of that Church, whom he declared were in the house of bondage; his ambition was to so relax the terms of subscription and so revise the Prayer Book wording that the doors of the prison should be thereby thrown open; his action in seceding was a personal protest against the refusal by Parliament of the Feathers Tavern Petition. This petition prayed that the clergy might be freed "from any requirement to acknowledge by subscription or declaration the truth of any formulary of religious faith or doctrine whatsoever beside Holy Scripture." It was aimed against the Thirty-nine Articles and the compulsory use of the Athanasian Creed, signed by 197 names, and rejected in the House of Commons by a majority of 146 votes.

LINDSEY'S most immediate object was to secure that the Book of Common Prayer might be conformed to the language of Holy Scripture, and he drew up his own amended Prayer Book, with the amendments of SAMUEL CLARKE, in the devout hope that it would promote "the reformation so long wanted, and now so loudly called for in the National Church. Would he behold that hope fulfilled? He would find his own congregation using a Prayer Book revision from which have been withdrawn the grounds of his objection, and with which have been blended in addition other voices of praise and petition. But he would find the Prayer Book of the Church of England still unaltered.

Since the failure of the Relief Petition and LINDSEY'S scheme there has been no progress worth the name in all the intervening years. The Prayer Book remains exactly as it was, without one single revision or modification or option in its creeds, its articles, or its other formularies. The only alteration there has been is in the wording of the form of subscription required from beneficed clergymen. Instead of the declaration of "unfeigned assent and

consent to all and everything contained in and prescribed by the Book of Common Prayer" which was required in 1662, there was substituted in 1865, a declaration of "assent to the Thirty-nine Articles of Religion and to the Book of Common Prayer" and of belief that "the doctrine of the United Church of England and Ireland, as therein set forth, is agreeable to the Word of God."

This demand is less sweeping, less stringent in its claim, but is it not still CANUTE attempting in vain to prevent the tide from coming in!

Here and there since LINDSEY'S time men have girded against the terms of subscription and advocated relaxation, but very few indeed have followed his action and faced secession. Not more than ten even of the signatories to the petition came out as the result of its defeat. No combined movement has arisen from those who must feel the burden; even the Broad Churchmen have been content with attacking the system, yet remaining within it. Dean STANLEY denounced all doctrinal subscriptions as "capricious and accidental growths which have grown up as a mere excrescence through the pressure of political and ecclesiastical parties." He was not above saying "by a paradox unknown to any other Church in Christendom, the liturgy had been turned from its proper purpose of expressing the devotion of the congregation, into a storehouse of theological professions, to be enforced on all those who had not the knowledge to distinguish between a liturgy and a creed." And further, he declared, "If once we press the subscriptions in their rigid and literal sense, it may safely be asserted there is not one clergyman in the Church who can venture to cast a stone at another; they must all go out, from the Primates at Lambeth and Bishopsthorpe to the humblest curates of Wales and Westmoreland."

To us this last admission argues completely the futility of attempting to bind over in advance and under penalty the preachers of truth and theology. But even now, in this later day, as in the time of LINDSEY, the formularies are still there and compulsory.

The Athanasian Creed still stands unaltered. Now and then an outspoken Churchman protests against its continuance or pleads for its optional use or refuses adherence to its condemnatory clauses. But it is still defended with apologies. This discovery would assuredly cause LINDSEY much grievous surprise.

But the first glint of dawn has at last appeared on the horizon. The last Lambeth Conference of Bishops has at least been willing to discuss the proposition of Prayer Book Revision, and a hitherto close-guarded system has become an open question. Revision is under contemplation and seven principles of action have been laid down for its practical undertaking



And the Bishops made two specific pronouncements which, though not as yet amounting to much, will drive the thin end of the wedge into the Athanasian Creed. One enjoins that "without in any sense precluding the further consideration by the several churches of our Communion of the mode of dealing with the *Quicunque vult*, it is desirable that a new translation be made, based upon the best Latin text; and the Archbishop of Canterbury is requested to take such steps as are necessary for providing such a translation."

The other declares that "The Conference having had under consideration the liturgical use of the *Quicunque vult*, expresses its opinion that, inasmuch as the use or disuse of this hymn is not a term of communion, the several churches of the Anglican Communion may rightly decide for themselves what in their varying circumstances is desirable."

The Relief Petition will one day be presented again, albeit in a different form. LINDSEY's secession was not in vain, although his dream of Prayer Book revision is long in coming. A hundred years now separate us from his days, and our times and thoughts indeed have changed; but fragrant yet is the memory of this saint, who not only sought truth for himself, but made great sacrifice for its sake, and loyally served the truth till his death.

#### NATIONAL CONFERENCE.

A MEETING of the committee was held in Birmingham, on Friday, October 30, when the following members were present: The President (Rev. Jos. Wood) in the chair, Revs. D. Agate, J. Worsley Austin, Dr. J. E. Carpenter, H. E. Dowson, F. K. Freeston, Hy. Gow, P. M. Higginson, W. H. Lambelle, J. McDowell, H. D. Roberts, C. J. Street, J. C. Street, W. G. Tarrant, J. M. Lloyd Thomas, J. H. Weatherall, J. J. Wright, Miss Gittins, Messrs. Henry P. Greg, Jno. Harrison, W. Byng Kenrick, G. H. Leigh, Percy H. Leigh, Albert Nicholson, G. W. R. Wood, and the secretary (Rev. Jas. Harwood). Apologies for absence were announced from 13 other members.

Among other items of business were the following:—The resignations of Messrs. David Martineau and Edgar Worthington, in consequence of their inability to attend, were received with regret and an expression of thanks for their past services, and Mrs. W. Wallace Bruce and Mr. John Dendy were co-opted to fill the vacancies.

It was agreed to nominate Rev. H. E. Dowson as President for the next Triennial Term.

Various arrangements for the Triennial meetings at Bolton (including the selection of Rev. P. H. Wicksteed to preach the Conference sermon, and of Rev. Dr. J. E. Odgers to deliver the closing address on "The Ministry as a Vocation") had been made in accordance with previous resolutions. Further arrangements were agreed to.

The report of the sub-committee appointed to consider the question of a

Ministerial Settlements Board was adopted. The recommendation to the Conference, which will be considered at the Triennial meetings, is to the effect that churches seeking ministers and ministers seeking churches should have the choice of consulting either a National Board or a District Advisory Committee (both bodies to consist of ministers and laymen), and that for this purpose a Ministerial Settlements Board (including representatives of District Advisory Committees) should be appointed by the National Conference.

The President gave an account of his varied experiences and impressions derived from a recent round of visits in the Manchester district, and emphasised his conviction that the urgent need of the time is to concentrate on the strengthening of existing churches rather than to break fresh ground.

An application from the congregation at Garston to be placed on the roll of the Conference was granted.

A resolution forwarded by the Provincial Assembly of Lancashire and Cheshire, requesting the National Conference and the British and Foreign Unitarian Association to summon a special meeting of representatives of churches to consider how to secure a better adjustment of our denominational organisations was submitted, but it was resolved that it lay outside the function of the committee to join in summoning such a meeting.

The Rev. C. J. Street postponed a resolution, of which he had given notice, dealing with the same subject, till the next meeting, when the President also will bring forward some proposals, which he wishes to have discussed at the Triennial meetings at Bolton.

It was agreed that the next meeting should be held in Manchester on Tuesday, January 19.

A CONFERENCE of representatives of Sunday School movements and the National Home-Reading Union held recently at the offices of the Union, 12, York-buildings, Adelphi, W.C., passed the following resolution:—

"That the attention of Sunday School teachers be drawn to the harm done by the increasing number of unwholesome publications which are now circulating so widely among children. Further, that Sunday School Unions, Band of Hope Unions, &c., throughout the country be specially urged to bring before their constituencies the work of the National Home-Reading Union as a means of counteracting this far-reaching evil by the formation of Reading Circles for the encouragement of careful reading and the appreciation of good and healthy literature."

No one who has not looked closely into the matter has any idea of the mass of nauseous and mischievous fiction devoured by the children and young people of the elementary schools. Against the corruption so widely spread by this cause the surest safeguard is the personal influence of teachers, and the cultivation of more wholesome tastes; and to this end the National Home-Reading Union can be of real service. The secretary will gladly give further information on the subject.

#### EDWARD CAIRD.

MANCHESTER COLLEGE has reasons of its own for honouring the memory of Edward Caird, in addition to those which it shares with the world at large. Since its coming to Oxford, the College has had no more steadfast friend than he. To an institution circumstanced as this has been, the support of so great and venerated a personality would have been a valued help in any case; but there are deeper reasons for the honour in which his friendship was held and for the sense of loss which we have now to endure. It was from no mere kindly wish to make a difficult position easy, but because of an essential affinity between his own cherished ideal and that of the College, that the late Master of Balliol accorded us his public sympathy. We felt that, like everything else that he did, his acceptance of the office of Visitor (on the death of Professor Max Müller) was the expression of a deliberate conviction. What that conviction was, no one familiar with the work of Dr. Caird is likely to mistake. It may be said without exaggeration that his purpose as a philosopher was nothing else than to win, and lay bare for others, the secret of that freedom which is attained by the possession of Truth; and it was because he saw in Manchester College an institution committed to the same ideal that he approved and encouraged our work.

I think that no better account could be given of the relationship in which Dr. Caird stood to our College than is afforded by a passage written by his predecessor, Jowett, in the Introduction to Plato's *Lysis*—a passage descriptive of "a true friend."

"A friend can do for his friend what he cannot do for himself. He can give him counsel in time of difficulty; he can teach him to see himself as others see him; he can stand by him when all the world are against him; he can gladden and enlighten him by his presence. . . . He will discover ways of helping him without creating a sense of his own superiority. True friends may live apart and have little intercourse, but when they meet, the old tie is as strong as ever—according to the common saying, they find one another always the same. The greatest good of friendship is not daily intercourse, for circumstances rarely admit of this; but on the great occasions of life, when the advice of a friend is needed, then the word spoken in season, . . . the letter written from a distance by a disinterested person who sees with clearer eyes, may be of inestimable value."

Nothing in the course of his connection with us gave greater pleasure to Dr. Caird than the resolution by which the Trustees, three years ago, reaffirmed the principle of the College, and finally set to rest all doubt as to the sense in which that principle is to be understood. He turned the full force of his philosophic acumen on the position and saw what was involved in it; he saw, moreover, that nothing short of an absolute consistency would make good in Oxford our claim to be a free College. When the result was known he remarked to a friend of the present writer, "Those people have proved that they understand what freedom means,



and that they are not afraid of what it involves." Such a word, "spoken in season by a disinterested person," is, indeed, as Jowett says, "of inestimable value."

Dr. Caird was frequently present during the lectures given in the College by Professor Henry Jones, upon whom, perhaps, more than upon any other living philosopher, the mantle of the great thinker has fallen. He took the deepest interest in these lectures, and rejoiced most of all in every movement of Professor Jones' thought which seemed to carry the principles of Constructive Idealism beyond the limits at which his own exposition had stopped. The last occasion on which we saw him was in March, 1908, when he was present at the address on Modernism, delivered by M. Paul Sabatier. M. Sabatier, observing his presence, referred to the profound influence which the teaching of Dr. Caird had exercised on the rise and development of the Modernist movement both in France and Italy. To his masterly treatment of the idea of evolution, and to the light thrown thereby on the development of the religious consciousness, was owing in no small measure the guiding principle of Modernist thought. This was probably the last occasion on which the venerable Master was seen in a public gathering. It was sadly evident, even then, that the end was near.

Of the general nature of Caird's philosophic teaching the briefest word must here suffice. If I might presume to summarise his philosophic labours in a sentence, I would say that his main contribution to thought was the presentation of the essential principles of Hegelianism in a form in which they can be both assimilated and applied. To some this may seem but a meagre result of the life-work of one who may be truly described as the best equipped and most comprehensive thinker of modern times; but others, who are better acquainted with the difficulties of such a task, will recognise it as one of the most formidable and most vitally needed of all the undertakings of philosophy. Language, as an instrument for the conveyance of thought, had broken down in Hegel's hand. He had charged it with a burden heavier than it could bear. It has been the task of his British interpreters, of whom I venture to think Edward Caird was unquestionably the chief, to create a new and more adequate language for a mode of thinking which appears to be rooted in the very nature of thought, and which, however it may be misapplied, is destined to ultimately become a permanent possession of the human mind.

The two words which best indicate the focal points of Caird's philosophic teaching are Unity and Freedom. The presupposition of his thought is that "the mind's quest for unity" is capable of satisfaction. But the unity in which his thinking comes finally to rest is not that "Static Absolute" which some of his critics have misrepresented it to be. In his exposition of this matter Dr. Caird has carried us back from Hegel to Aristotle, and shown that the full meaning of the great German can be grasped only when we read it in the light that is shed by the greater Greek. For the character he ascribes to Ultimate

Reality is not numerical unity, but qualitative uniqueness. It is this difference which saves his philosophy from the charge so often brought against it, of obliterating all freedom and individuality by a process of "absorption" in the Absolute. Nothing could be further from the truth. To Pantheism on the one hand Caird was as firmly opposed as he was to unreflective mysticism on the other. It should never be forgotten that the All Embracing One whose immanent presence he discerns in all experience, is one just because it requires the infinite variety of that experience for its manifestation; while this variety, on the other hand, is "many" just because it is the expression of the one. This was the form of his answer to Pantheism. To the unreflective mystic, who fears that thought will destroy his vision, Dr. Caird points out that vision, even in its lowest forms, has to avail itself of the work of thought; and that though reflexion always breaks up the object thought about, and so destroys its first significance and beauty, yet the separated elements are immediately taken up into higher unities, in which the vision returns enriched and purified by the very process which at first seemed to threaten it.

On Dr. Caird's view of Freedom I do not propose to enlarge. In his avowed sympathy with Manchester College there is eloquent testimony that to him Reason and Freedom were inseparable terms. The reader who would gather the very flower of his thinking on this, and indeed on every other, fundamental topic should acquaint himself with the volume of "Lay Sermons"—the last and, some may think, the most precious legacy of his thought. I would call particular attention to the sermon preached from the text, "The truth shall make you free." He here proclaims, in no uncertain language, the essential identity of conviction and character. "There is," he says, "a deeper kind of conviction, which is continually forming itself within every man, and constitutes for him the genuine result of his experience; a conviction as to the real meaning of his life in this world, what is most to be sought for, and what is most to be avoided, what he himself would wish to be, and what attitude he should take up in relation to his fellow-men; a conviction which may be said to constitute his real religion or to determine what he really worships. . . . It is continually shaping itself more and more definitely within us, and every act we do and every serious thought we think is a contribution to its growth." With regard to this deepest form of conviction he declares: "We cannot adopt the usually convenient division between the intellect and the will, as if we could have a rightly judging understanding and a wrongly directed volition. In fact it is the whole man that is here manifested both in thought and action, and his convictions and his character are but different aspects of the same thing." Only so far as our outward lives are the expression of this inwardly recognised and venerated ideal are we free in Dr. Caird's sense of the term. Short of this we lead a divided life and are in bondage to that which is not the true self.

Here, I think, we reach the very goal

and purpose of Dr. Caird's philosophy. However disposed some may be to question the method of his approach, we cannot fail to see that he arrives in the end at the meeting point of all prophetic souls. His own conviction was that in thus expounding the true and highest life of man he was unfolding what is implied in the teaching of Jesus and Paul. To him, therefore, philosophy was no mere body of doctrine painfully accumulated; it was essentially a developing experience, a gradual appropriation through reflexion of an inner life leading on through successive stages of insight to a satisfied and calmly rejoicing vision of the Good. Thus the Truth which was the end of his thinking was also the foundation of his character and his life. His personality was conformable to his doctrine, and only served as a more vivid expression of what he daily taught by his conversation, his lectures, and his books. His quietude, his gravity, his seeming reticence gave, to those who came into contact with him, an impression of vast strength held in reserve. He was not of those who strive and cry and make their voice to be heard in the streets; none the less his influence, if not among the most conspicuous, is certainly among the most powerful spiritual forces of our time. His office was that of a teacher of teachers; and what his pupils learnt from him was not a mere view of the world to be slavishly reproduced, but a principle of thinking, which proves its vitality by being capable of indefinitely extended applications, and by promoting the reaction of thought upon itself. Whatever may be thought of his philosophy as a system, there is no doubt that the men whom its inner spirit has most deeply influenced have been distinguished by a kind of apostolic fervour such as comes to those who believe themselves to have discovered a pearl of great price. A ferment of new ideas, and of new enthusiasms, has arisen in the train of Edward Caird's influence; and it is no exaggeration to say that his influence has been world-wide, both in churches and in universities. In Scotland, especially, he has kindled fires whose light and heat have been felt in every centre of thought, and in almost every place of worship.

We may well believe that to him, as to every great soul, what he had accomplished seemed but a starting point for further achievement. But upon the mere spectator of his life the impression left is one of attainment and completed work. We could have wished that for a little longer he might have been spared "to wear upon his strong brows the garland of a venerable old age." But death has come to him with no unkindly hand, and at no unseasonable hour. He has done a great work and left a noble memory. L. P. J.

THERE are people who would do great acts, but because they wait for great opportunities, life passes, and the acts of love are not done at all. Observe the considerateness of Christ was shown in little things. Opportunities for doing greatly seldom occur. Life is made up of infinitesimals. If you compute the sum of happiness in any given day, you will find that it was composed of small attentions, kind looks, and loving words, done in sincerity and truth.—F. W. Robertson.



## THE "HIBBERT JOURNAL."

WITH the current October number, the *Hibbert Journal* begins its seventh year of life. It is no longer necessary to dwell upon the amazing success achieved. The element of surprise implied in such congratulations has become a little impertinent. We are all delighted, but we are no longer surprised. The *Hibbert Journal* seems to have gained an assured and a unique place in the life of religious thought. Its position of influence is regarded no longer with wonder, and still less with envy. It is accepted with gratitude.

The present number, as usual, is composed of articles on many different subjects from many different points of view. The first three articles are concerned with Eastern ideas, and will interest those who wish to know what the East thinks of the West. There are articles by the two leading Pragmatists, Professor James and Professor Schiller. There is an article on Determinism by the Hon. B. Russell. There are what might be called some strong common-sense articles on such subjects as Pain, Christianity, Bookless Religion, and Evangelicalism. There is an article on the "Jerahmeel Theory" by Dr. Cheyne, which we tried to read with the honest desire to see something in it, and from which we retired in despair. We must frankly admit that for us it is unintelligible. Whether the fault lies with us or with Dr. Cheyne we will not stay to inquire. There is a "Neglected Argument for the Reality of God," which, so far as we are concerned, is likely to remain "neglected." Lastly, there is "A Great Social Experiment," by a Jesuit, describing an effort to deal with labour problems through the influence of "Retreats." The aim of these Retreats is "to raise into an atmosphere of effort and distinction the life of the ordinary man," especially the life of the ordinary weekly wage-earning man.

There are two kinds of Retreats which are offered to men and women in this busy, nerve-destroying age. The one is a Medical Retreat and the other is the Roman Catholic Retreat described in this article. In the Medical Retreat there is no definite religious influence at all. It consists mainly of lying in bed, of eating much more than we want, of seeing nobody, and, as far as possible, thinking of nothing. For some people who are utterly worn out in body and mind no doubt these stern methods are of use.

In the Roman Catholic Retreat the religious influence is paramount. The inmates spend almost all the time in religious meditation and exercises. They hear Mass, they have Thomas à Kempis read to them, they submit their minds to the influence of skilled priests, who direct their thoughts to subjects which seem to them of most importance. No doubt, from what the writer says, there are some weary working men and women who gain refreshment and strength through such methods. But as we read we ask ourselves, Is there no other alternative, no *tertium quid*? Are we shut up between purely medical treatment and purely Roman Catholic and priestly treatment? Mr. Jacks, in a striking address given at Manchester College some years ago, sketched his ideal of a liberal Christian

monastic movement. He described his desire for a union of earnest young men, under a leader, dedicated for a term to poverty, chastity, and obedience, who should live in some country place and should go forth from that as a centre to proclaim the Gospel of Christ without fear and without ambition in the cities and villages of England. It was an attempt to revive the peripatetic preachers of Wiclif under some kind of monastic rule. The idea fell dead at the time, but, like Mendelism, it may still come to its own. The fundamental thought of Mr. Jacks was that the Roman Catholics need not have the monopoly of what is good in the monastic system.

We feel the same as we read this article. Why should there not be Retreats for liberal Christians, where what is best in Roman Catholic Retreats may be incorporated? Most of the weary, anxious, over-burdened men and women who need a rest-cure would be helped by some religious influence. They don't want the martinet methods of the Roman Catholics, and would not respond to them. On the other hand, they do want more than the mere kindly, loose treatment of the convalescent home, and they want less than the materialistic, martinet methods of the Rest Cure Establishments. They would respond to a religious atmosphere, to a place dominated by a prevailing faith in God and by a deep sympathy and love for men. It is surely a weakness and want of courage in liberal Christians that they make no effort to supply this need.

There are two articles in the current *Hibbert* which contend for beliefs which we dislike intensely, and which seem to us subversive of all true religion. The first is an article by Professor Schiller, who denies the existence of absolute truth; the second is an article by Hon. B. Russell, which denies the existence of Freedom.

If we understand Professor Schiller, there is no real and "objective" truth: what we call truth is what "it is socially convenient to recognise in a rich variety of senses." However rich the variety of senses in which we interpret what is socially convenient, it hardly explains for common sense the attitude of such men as Luther and Darwin when they stated what they believed. The one in the moral, the other in the physical sphere, were dealing as they thought with facts, not with social conveniences. It is desirable, no doubt, to work for social convenience and harmony, but if you take away belief in the reality of such things as justice and truth and right, you convict all the heroes and martyrs of history of delusion, and you do what in you lies to prevent any other man thinking it worth while to be a hero or a martyr. Professor James quotes a striking saying from Joachim's recent important book on "The Nature of Truth." "I have never doubted that truth is universal and single and timeless, a single content or significance, one and whole and complete." It is some such conception as this which is at the basis of all great devotion and effort in all spheres of thought and action. There is an ultimate reality of goodness and truth which it is for us to know. We do not make it, we must conform to it. In its totality it is far beyond us. We will not dogmatise about what it is as a

whole; it cannot be fully expressed, but it exists, and it demands from us conformity in our wills and in our thoughts so far as possible.

The question of Free Will has been discussed at such length lately in *THE INQUIRER* that we do not propose to dwell upon it now. Mr. Russell says that he is a convinced Determinist, and sets himself to prove that Determinism does not destroy morals although it shows that all our actions are inevitable. If we understand Mr. Russell, he is not so much of a Determinist as he imagines. A man cannot help doing what he did, he says, at a particular time and place, and yet we rightly blame him because his cowardice or blindness to a higher alternative rested upon "past decisions." But this is to give up the whole case for Determinism. What right have you to blame a past decision any more than a present one? The past decision was at one time a present decision, and was, of course, according to Determinism, absolutely inevitable. If free choice is admitted at any one point in a man's life there is an end of Determinism.

Professor McGiffert, of New York, gives a very interesting and liberal interpretation of Christianity in his article on "How may Christianity be Defended To-day?" It is summed up in his closing words: "First, that the ideal of human sympathy and service is the highest of all ideals; secondly, that this is the Christian ideal in such a sense that the man who shares it may properly be called a Christian, and that the man who would be truly a Christian must make it his own; thirdly, that this Christian ideal is a divine ideal, supported and promoted by God; and fourthly, that the Christian Church is an institution in the long run indispensable for the promotion and realisation of this ideal."

That interpretation of Christianity covers all sincere disciples of Jesus in all the Churches; it is a description of the true Catholic Church in which we all desire to be members.

The most delightful and suggestive article, to our mind, is by Dr. Moffat, on "Bookless Religion." It is a protest by a bookish man against the dangers of books. It is the man who loves books and feels the power in them that makes for righteousness who is most capable of pointing out the dangers in them. Dr. Moffat is a New Testament scholar of world-wide reputation. Readers of the *Hibbert* know him also as a lover and interpreter of George Meredith. He is evidently a wide reader, and he quotes from his novel reading in a very fresh and unexpected way. Like Stevenson he loves books and writing, but he evidently loves life and simple people a great deal more. He quotes from Scott's "Rob Roy," a description of Di Vernon: "It would be almost incredible to tell the rapidity of Miss Vernon's progress in knowledge; and it was still more extraordinary when her stock of mental acquisitions from books were compared with her total ignorance of actual life. It seemed as if she saw and knew everything except what passed in the world around her." "This combination," Dr. Moffat goes on, "probably made Di Vernon irresistibly fascinating as a talker. But while knowledge of



books and ignorance of the bookless-world are accomplishments which together may produce a charming angel in the house, I am perfectly certain they will turn out an extremely ineffective angel of the Lord."

The gist of his article is a plea for faith in the common people, and a freedom from all pedantry and scholasticism in speaking to them. "All great religious movements have been accompanied by a zeal for sound learning and instruction," but by itself this will do little for the masses. He pleads for the dialect of the marketplace, "the frank recognition of 'bookless religion,' i.e., of the unformulated, undogmatic, untechnical religious feeling which lies latent in human nature. The average religious consciousness is far more elusive and versatile and human than is dreamt of in the philosophy of the academic and doctrinaire spirit." This is, of course, entirely in the method of Jesus. The Scribes spoke the language of the Old Testament, and rested all their teaching on its inspired authority. Jesus spoke the language of the common people, and rested his teachings on nothing but his own convictions; and yet it was felt of him that "he spake with authority, and not as the scribes."

There is a danger for ignorant people in contemptuous attacks on book learning. Dr. Moffat does not lend himself to anything of the kind; but he pleads very forcibly for the recognition of the religious potencies in every man, and for the need for every teacher of loving man more than books and life more than thought. His appeal is to all who have wrapped themselves up in the delights of reading and thinking, and who have allowed themselves to be cut off from the great throbbing world of human love and suffering and effort in which we are called every one of us to play our part.

H. Gow.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

### SOCIALISTIC ASIDES.

SIR,—The charming essays, signed "Laura Ackroyd," which you occasionally print, are always delightful reading, though one wonders whether the Socialistic asides they contain are merely incidental or in reality the occasion of the whole. The last purports to reveal the mind of a poet overwhelmed by realising the world's misery, and, like most eager spirits, concentrating his gaze so intently that he loses sight of perspective and proportion. Incidentally the "very rich" and the "Bourgeoisie" are held up to opprobrium. The former are, I suppose, those who are better off than we happen to be; the bourgeoisie (blessed word) are the prose-speaking middle class, to which, more than to any other, we owe liberty in the past and moral character in the present. In "New Ideals for Old" we are told that Socialists, having given up the old ideals of God and of a life to come, possess none the less the old virtues garbed in new forms, but these forms are material; the striving after perfection is limited to

"insisting on the right of every human being to a sufficiency of food, raiment and enjoyment, and to be happy." It would be interesting to learn by whom, and when this right was conferred.

The proposition that material comforts or happiness is man's highest ideal is contrary to the teaching of every religion and of all experience, and to natural law. Such a condition can only be found realised, even at this day, among domesticated animals. Religion has ever taught that self-sacrifice and endurance ripen character and help the world on.

J. S. Mill from the other side, wrote that "Happiness is a way-side flower, that grows by the path of duty."

To make it the chief end of life is to march on the road of sensual self-indulgence and decay, which has proved as true of nations as of individuals. Truly, Socialism has no future, because it has no soul.

Nottingham.

RICHARD SIMON.

### THE USE OF WEALTH.

SIR,—In the leading article in your issue of the 24th inst. occurs the expression "those who have far more than they can use." It may be from my want of the possession of wealth, but to me it seems that the inference is that the wealth of some persons or some portion of that wealth is at present useless; surely, however, this is not the case, the wealthy invest their money in undertakings which give employment to many, or in land which, whilst it brings very small return to its owner, affords means of livelihood to gardeners, labourers, gamekeepers, and others, and I do not think it incorrect to say that *all* the property of the wealthy is made use of. It may be right to divert wealth from one use to another under special circumstances, and from past experience I do not think the wealthy will be found backward in assisting to meet the difficulty in which the country finds itself. If my view is wrong, I should be glad to be set right.

DENNIS B. SQUIRE.

Lymebourne, Sidmouth, Oct. 26, 1908.

[The question is whether the superabundance of wealth in the hands of a few is put to the best possible use for the common good.—ED. INQ.]

HOWEVER infallible others may assume to be, let us confess that we are only beginning to know a little of the way in which the redemption of our race from ignorance and iniquity is to be worked out. But there is a way, and it can be learned. He in whose spirit and in whose name the greatest victories of civilisation have been won said, "Greater works than these shall ye do." Little by little we can find out the secret of his power over the inmost souls of men, and by the power of that knowledge we can break those bonds in which Paganism has bound so much of the spiritual energy of his church. Great wonders have been wrought, many times, by men who were only experimenting in the dark. If, then, we can learn to know, in any measure, the ways of the Spirit, we may be sure of the ultimate fulfilment of that glorious dream which really underlies the foundation of every Christian church.—H. N. Brown.

### CARMEL CHAPEL, WOOLWICH.

NOW IN UNITARIAN HANDS.

"Carmel Chapel," three minutes' walk from Woolwich Arsenal Station, in a fine central situation in Anglesea-road, was built in 1856, but in the hands of the Calvinistic Baptists had fallen into a somewhat melancholy, dilapidated condition. Thus it happened that a sale was effected to the representatives of the London District Unitarian Society, on behalf of the Woolwich congregation, which, since the autumn of 1898, had been worshipping in the little school chapel on Plumstead Common, and had so far prospered that it now required ampler accommodation.

Fourteen years ago, the Rev. T. E. M. Edwards, Minister of the Provincial Assembly, had surveyed the ground, and Sunday services were begun, first in the Freemason's Hall, and in October, 1895, the Rev. L. Jenkins Jones became the minister of the little congregation. After three years in hired halls, the home on Plumstead Common was built, with the intention that when the time arrived the addition of a church should complete the scheme. But then Carmel Chapel was in the market, in what was felt to be a much better position, in the heart of Woolwich, of which Mr. Jenkins Jones had twice been Mayor, and so, with whatever regret, it was decided to make the move.

£1,275 was the cost of purchase, and about another £400 has been spent on the renovation of the chapel. Of this the Woolwich congregation has provided £100, and the London District Society, out of its Chapels' Building Fund, the rest. It is expected that the Plumstead property will soon be sold for a good price, and then the old room at the back of Carmel Chapel is to be removed, and an Institute built for the social work of the congregation. Something over £2,700 will probably cover the whole cost of Chapel and Institute, and the congregation will then have a most admirable equipment for the work it is bent upon doing for the people of Woolwich.

When friends gathered for the opening meeting last Saturday afternoon, it was seen that a most welcome change had been effected in the aspect of the chapel. Thorough painting had banished the former desolation, and everything without and within looked bright and clean. A dilapidated old ceiling had been removed, showing now the open timber of the roof, and, especially when the electric light was put on, it was seen how friendly a welcome the chapel offers, with ample space and light. There is accommodation, it is said, for quite 700 people, and Mr. Jenkins Jones and his band of ardent workers confidently hope that the response to their efforts will be such that the chapel will be filled. They plan a regular Saturday evening entertainment to draw men away from the public houses, and on Sundays, morning school, then an afternoon Fellowship meeting for both men and women, and an evening service. During the week other social work will be carried on.

There was a capital attendance at the opening meeting on Saturday. Mr. JOHN HARRISON, President of the British and Foreign Unitarian Association, presided, and after an opening hymn and the announcement of letters of regret for absence



and good wishes from Dr. Blake Odgers, Dr. Estlin Carpenter, the Revs. W. Copeland Bowie and T. E. M. Edwards, and others, he congratulated them on the wonderful transformation in the chapel. A place so pleasant, bright, and commodious reflected the religion that would be preached there, which was essentially a happy religion. He rejoiced in the evidences of life and vigour, the sample of aggressive Unitarianism in the congregation, and trusted that they would go on and prosper.

Mr. F. ELSDON, secretary of the congregation, then made a statement, recounting their history, gratefully remembering what they owed especially to Mr. David Martineau in the early days of their building at Plumstead, and to Mr. Percy Preston, Mr. Howard Young, and Mr. H. Chatfield Clarke in the move to Carmel Chapel.

Mr. J. RICHARDS, the treasurer, followed with a statement as to immediate needs. They wanted a lantern for use both in services and lectures, and a cinematograph, which he was confident would be of great service in helping them to counteract the influence of the public house, and also a new organ. An appeal for this aid had already brought them a donation of £50 from Mr. F. Nettlefold, £5 from Mr. J. F. Bibby, and £2 2s. from Mrs. Aspland. They had, he said, a message for the people, and they wanted these things to help them to carry out the work.

Mr. PERCY PRESTON, chairman of the London District Unitarian Society, then declared the chapel open. He explained how at the moment the chapel was his property, as it had been bought in his name, but that very soon they hoped it would be placed in the hands of trustees to hold for the use of the congregation. He reminded them how essential it was in such work to attach the young people, and he trusted that their efforts would be helpful to the people of Woolwich. He had great pleasure in declaring the building open, to the glory of God and for the service of men.

Another hymn, "Once to every man and nation," followed, and the Rev. A. J. Marchant offered prayer, using the Collect, "Prevent us, O Lord."

Mr. H. CHATFIELD CLARKE, in moving a vote of thanks to Mr. Preston, offered his hearty good wishes to the congregation, and, notwithstanding his feeling for the Plumstead building, of which he was the architect, entirely agreed that they were right to make the move.

The Rev. E. S. HICKS seconded, and Mr. Preston having acknowledged the vote, Mr. J. JEYES, chairman of the Woolwich committee, moved a vote of thanks to the London District Society for their help. This was seconded by Mr. THOS. PEARCE in an enthusiastic speech, and acknowledged by Mr. A. WILSON. Mr. HOWARD YOUNG rose to move a vote of thanks to the chairman, but passed it on to Mr. Jenkins Jones, whom they all wished to hear.

The Rev. L. JENKINS JONES was received with an ardour of applause happily significant of the hold he has gained upon his congregation and the people of Woolwich. In moving the vote of thanks to the chairman, he said that in that church they began with man, and through learning to

understand man came to understand God. They held it true that he who does not love his fellow-men cannot love God. They were trying to love their fellow-men in all the activities of life, and so to rise to the love of God. He who did good was trying to understand the great Heart, the great Mind and Will of God. They stood in that church for social service and for the redemption of the race, for the breaking down of barriers and class distinctions, for broad humanitarian kindness, the making of heaven a reality on earth. Their aim was in all civic, political, and social matters to make Woolwich a place where God and man would like to be. On Sunday week they would begin a Fellowship meeting, at which Will Crooks would speak to them. The meetings were to be every Sunday afternoon at three o'clock, and they would be open to men and women alike, for they held that what was good for men was good for women too. They meant to have everything that was good for the uplifting of mankind. Sometimes it would be a sacred concert, sometimes the lantern. They hoped to fill the chapel, for they were convinced that great numbers were now eager to be freed from the old creed restrictions and to live the true life.

Mr. J. F. BIBBY seconded, and said they must raise the banner of economic, political, and religious freedom.

Mr. JOHN HARRISON, acknowledging the vote, said he had been having a great Unitarian week, from the Sunday at Gee Cross, and one day after another, and he thought that evening was the happiest of all, because there was such evidence of life and promise of a real forward movement.

A concluding hymn, "Life of Ages, richly poured," was sung, and the Rev. J. Arthur Pearson offered prayer and pronounced the Benediction.

The collection amounted to £5 9s. 3d. At the conclusion of the meeting refreshments were handed round by members of the congregation.

The opening of the chapel had been widely advertised, and the attendance at the first service on Sunday evening exceeded all expectations. The chapel was crowded to overflowing. The choir, augmented by an orchestra, rendered two anthems, and there were two solos by Mr. J. Mansel Lewis, R.C.M. The Rev. L. Jenkins Jones devoted his sermon to a statement of the aims and ideal of this new forward movement. It was a powerful and outspoken address, and was received with great applause. People present for the first time to hear Mr. Jones could not but be impressed with the deep religious sincerity of his message.

## NEWS FROM THE CHURCHES.

**Bootle.**—A sale of work on Oct. 21 opened by Lady Bowring, with Mr. Sydney Jones in the chair, resulted in donations with a gratifying total of £130.

**Carlisle.**—Anniversary services were held in the Viaduct Church on October 25, conducted by the Rev. Henry Cross. Special music was rendered at each service, and good congregations gathered. On the previous Saturday the anniversary tea was held, when a large number were present. This was followed by a special concert. On Tuesday evening last, in connection with the Guild, a symposium was held on

"My most enjoyed holiday." Several excellent papers were contributed by members.

**Guildford.**—On Sunday evening a number of the Ward-street congregation visited the Friends' Meeting House to hear an address on "The Inward Light" by Mr. Edward Grubb. On Monday evening a branch of the League of Progressive Thought and Social Service was formed, with Mr. George Ward as secretary *pro tem.*

**Hull.**—At Park-street Church on Sunday evening, Rev. E. W. Lummis preached an inspiring sermon from the text "Sing a New Song," an earnest exhortation towards personal righteousness, and touching with a master hand the social problems of the day. The previous Wednesday Mr. Lummis lectured to the Literary and Social Union on "A Land of Pines and Snow," giving a delightful picture of the brave little Switzerland that is his present home, and a glimpse of the history of the country around Fuldara.

**London: Bell-street Domestic Mission.**

—A most interesting ceremony took place on Monday evening, November 2, when Miss Jennett Humphreys, as has been her wont for many years past, brought a concert party to Bell-street. Miss Humphreys on Good Friday last entered on her eightieth year, and has nearly completed fifty years of service in connection with our churches, in the old days in the Portland Sunday school, and since then at the mission in its various stages at North-street, Capland-street, and Bell-street. During all these years, with unflinching punctuality and regularity, she has presided at the organ at both the morning and evening services, besides teaching in the Sunday-school, training the choir, and rendering invaluable help in many other ways. Miss Humphreys recently tendered to the committee of the London Domestic Mission Society her resignation of her position as organist at the evening services, though she still comes to the morning services to play the organ and to take her Sunday-school class. The congregation desiring in some small way to show their sense of gratitude, seized the opportunity of Monday evening to present an illuminated address to Miss Humphreys. The Rev. R. P. Farley, in making the presentation, mentioned a calculation made by one of the mission workers, that Miss Humphreys in her double journeys to and from her home at Cricklewood to Lisson-grove each Sunday during so many years, when she was never known to be absent or late, must have traversed a distance of well over 8,000 miles, and this was but one of many regular weekly engagements. Mr. H. Collins, who has maintained a faithful and unbroken connection with the mission since he was a Sunday-school scholar under Miss Humphreys, expressed the gratitude and affection of the congregation for her life of devotion to them, while the Rev. F. H. Jones, on behalf of the Committee of the Domestic Mission Society, expressed their gratitude for the many years of her ungrudging service. The terms of the address were as follows:—"With deep regret we learn that you think the time has come when you must give up part of your work at Bell-street, and that we shall no longer have you with us at our Sunday evening services. We feel that we cannot allow the occasion to pass without expressing our gratitude for the many years of faithful labour among us, during which you have set us a notable example of devotion to duty, of patience, of cheerfulness, of loving-kindness, of sympathy. Throughout the long period in which we have had the privilege of your work among us, you have given us the benefit of your unusual energy in many directions, as Sunday-school teacher, as organist, as choir-mistress, and in many other ways. In all the capacities your help has been promptly and cheerfully given. Still more, during all these years you have known our sorrows, our struggles, our joys, our hopes, and by your overflowing sympathy with us at all seasons, whether of sadness or of joy, you have won an abiding place in our affections. We feel that the Bell-street Mission has been the chief interest of an exceptionally busy and vigorous life. We therefore desire to assure you of our very deep gratitude for all that you have done for us and been to us; we shall ever remember you, not only as the energetic worker among us, but as the wise counsellor, the dear and trusted friend, whose cheery presence will always be welcomed in our midst." The address was signed on behalf of the congregation by



eight of the members and Mr. R. P. Farley, the missionary.

**London: Islington.**—A course of Sunday evening sermons by the Rev. E. Savell Hicks on "The Unitarian Message" has attracted large congregations; the concluding address will be given to-morrow (Sunday) by the Rev. A. A. Charlesworth, of Highgate. On Oct. 13 the Rev. W. W. Chynoweth Pope gave a most interesting lecture in the schoolroom on "The Yellowstone Park, America," illustrated by magnificent lantern slides. A series of free literary lectures has been arranged, on the "Men of Mark," the centenary of whose births will be celebrated this, or next, year. Mr. Hicks delivered the introductory lecture on Oct. 22, describing the conditions of life in this country a hundred years ago, as a background for the succeeding lectures. Mr. Alfred Wilson will deliver the next of the series on the 19th inst. on "Oliver Wendell Holmes." The mothers' meetings recommenced in September, and lectures are now being given on "Sick Nursing in the Home" by Miss Hodgson (L.C.C. lecturer), which are warmly appreciated. All the activities for mutual improvement and recreation are in full vigour, and the increased accommodation afforded by the Preston Rooms has added materially to the social influence of Unity Church.

**London: Mansford-street.**—The forty-first annual meeting of past and present scholars, teachers and workers of Spicer-street and Mansford-street, was held on Wednesday, Nov. 4. The Rev. Gordon Cooper, on behalf of the present teachers and scholars, gave a hearty welcome to the visitors. The recently panelled schoolroom, a gift from Mr. Ronald Jones in memory of his father, looked bright and cheerful, and was greatly admired by all.

**London: Wandsworth.**—On the 29th ult., at the close of an interesting lantern lecture by Mr. Herbert B. Lawford, a presentation was made to him in connection with his marriage to Miss Bowie. The gifts included a handsome book-case and writing-table, together with a number of works of poetry and fiction. The Rev. W. G. Tarrant, who presided, drew attention to the many years of service rendered by Mr. Lawford to the church, in the offices successively of treasurer and secretary, and now as chairman of committee. The members of the congregation desired to signify their high appreciation of his labours on their behalf, and to express good wishes towards him and his wife. Mr. J. Frederick Schwann, J.P., in a genial speech, made the formal presentation, which Mr. Lawford acknowledged with characteristic humour and depth of feeling.

**Luton.**—The last of the four Wednesday evening lectures in the Corn Exchange on the "Unitarian Message" was given on Oct. 28 by Dr. G. C. Cressey on "Salvation." There was a fairly good attendance, the average for the four lectures being 78. The lectures have been appreciated, and a good deal of Unitarian literature was distributed. It is hoped soon to begin Sunday evening services.

**Malton.**—On Sunday, Oct. 25, harvest thanksgiving services were held afternoon and evening, with friendly co-operation of members of other churches in the afternoon, the Wesleyan organist among them. Mr. J. Manning, of York, was the preacher. The festival was continued the following Tuesday, when, after a public tea, the Rev. A. H. Dolphin, of Sheffield, gave a lantern lecture on America and last year's International at Boston.

**Newchurch.**—There was a splendid gathering of women in the Unitarian Church on Sunday afternoon last. The members of the Sunday

Women's Class had sent an invitation to each school in the district, asking all the young women to attend, and listen to an "Address to Young Women," by Mrs. Crompton, of Rivington. There was an attendance of at least 350 women and elder girls. Mrs. Crompton took as a text, "Whatever you are doing, serve God in that." The address was a most impressive one, the speaker pleading for purity in thought, word, and deed. Great interest was shown during the whole of the address, and several questions were asked at the close. A most cordial vote of thanks to Mrs. Crompton was proposed by Miss Mills (Waterfoot Gospel Mission), and heartily seconded by Mrs. Jordan Clegg (Unit.) Miss A. A. Haworth conducted the service, and Miss Wilkinson (Baptist) presided at the organ.

**North Cheshire Unitarian Sunday-school Union.**—The annual meeting was held at Mossley on Saturday, October 31. Miss Dornan, the retiring president, took the chair at the committee meeting and business meeting held before tea, when the officers were elected, and the financial statement and annual report read and adopted. The accounts showed an increased balance in hand and the report showed a total of 1,000 present at the meetings during the year. About 150 persons sat down to tea, and the second musical festival was held afterwards, 300 persons being present, including a choir of 90 from the choirs and singing-classes of nine of the affiliated schools. The new president, Rev. George Evans, presided, supported by the hon. secretary, Mr. Albert Slater. The president paid a high tribute to Miss Dornan, his predecessor, for her long and active interest in the work of the Union. Mr. William Woolley acted as conductor to an excellent musical programme, consisting of four hymns sung by all, three anthems, and two hymn-anthems by the choir, and three solos by members from Dukinfield, Boston Mills, and Mossley. Mr. James Broadbent ably officiated at the organ. The ministers present included (in addition to the president), Revs. H. E. Dowson, B. C. Constable, A. R. Andreae, H. B. Smith, W. F. Turland, W. G. Price, H. E. Perry, Jenkyn Thomas, J. E. Stead, and J. Barron.

**Portsmouth: St. Thomas-street.**—A special service was held on Sunday evening in memory of Mr. William Bowers, a well-known member of the Ancient Order of Buffaloes. A number of the brethren attended in regalia, and the sermon was preached by Mr. T. Bond.

**Suffolk Village Mission.**—Meetings to celebrate the 16th anniversary were held at the Bedford and Monk Soham Unitarian Church on Sunday and Monday, Oct. 25 and 26. Special services were arranged for the Sunday; in the afternoon the Rev. Wm. Birks officiated, giving a helpful and encouraging address, the evening service being taken by Mr. W. R. Marshall. Large congregations were present on both occasions. On the Monday the children and adults met for the annual tea, the party including members of the neighbouring church at Framlingham. This was followed by an entertainment, which was preceded by short encouraging addresses from the president and secretary of the C.P. Mission, Miss Taggart and Miss Hill, and by the Revs. R. Newell and W. Birks, and Mr. W. R. Marshall. During the entertainment—which consisted of a play, songs, recitations, and instrumental selections, given by members of the congregation and Mr. and Mrs. W. R. Marshall—a presentation was made to Mr. Newell, the minister, by Miss Smith, on behalf of the congregation, to mark their sincere appreciation of his arduous labours.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. H. GOW, B.A.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RIGBY; 6.30, Mr. CHANCELLOR.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; and 6.30.  
Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. E. SAVELL HICKS, M.A.  
Ilford, Assembly Room, Broadway, 7, Rev. GEORGE CARTER.  
Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A.; 7, Rev. A. A. CHARLESWORTH.  
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.  
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS. Evening Service at St. James' Hall.  
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.  
Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 3, Children's Service, Temperance address by Mr. J. BREDALL; 6.30, Rev. D. DELTA EVANS.  
Richmond, Free Church, Ormond-road, 11.15, Rev. ARTHUR HURN; 7, Mr. EDWARD CAPLETON.  
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7.  
Stoke Newington Green, 11 and 7, Dr. F. W. G. FOAT, M.A.  
Stratford Unitarian Church, 11, P.S.M., Mr. H. G. CHANCELLOR; 6.30, Rev. J. ARTHUR PEARSON.  
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
Wimbledon, Smaller Worples Hall, 11 and 7, Rev. W. E. WILLIAMS.  
Wood Green, Unity Church, 11, Rev. DR. MUMMERY; 7, Mr. F. MADDISON, M.P.  
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.  
BEDFIELD, 2.30 and 6.30.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
CAMBRIDGE, The Assembly Hall, Downing-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.  
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
DUBLIN, Stephen's Green West, 12.  
FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.  
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 8.

LONDON.

Acton, Creffield-road, 11.15, Rev. J. ARTHUR PEARSON; 7, Rev. ARTHUR HURN.  
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. FELIX TAYLOR.

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HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MALDEN, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.  
 OXFORD, Manchester College, 11.30, Rev. W. J. JUPP.  
 PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. RODGER SMYTH.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. W. ROSLING.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith. Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

THE FISHER INSTITUTION,  
SHEFFIELD.

In the matter of the Charity of William Fisher.

THE Governors of this Charity give notice that they will on Wednesday, the sixteenth day of December, 1908, proceed to elect 3 Annuitants to fill vacancies in the number of Annuitants of the Charity. The election will take place at Three o'clock on that day at the Channing Hall, New Surrey-street, Sheffield. Any lady of good character, whether unmarried, married, or a widow (as the case may be) whose means have been reduced, and who is not a member of the Church of England, or a Protestant Dissenter holding Trinitarian views, but, on the contrary, is a person believing in the Unity of God (as opposed to Trinitarianism) and is above 45 years of age is eligible for appointment.

Application must be made in writing to the Board of Management or their Clerk, at 10, Norfolk Row, Sheffield, 21 days at least previously to the election. Every applicant must state her name, address, age, and occupation if any, and must be prepared with sufficient testimonials and other evidence of her qualification for the appointment.

(Signed) WILLIAM R. STEVENSON,  
Clerk to the Board of Management.

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KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY (30) would give her services as a COMPANION to Lady with children, where servant is kept. Away from London Help with needlework, music practice and drawing lessons for comfortable home for a time, and quite nominal salary.—W. W. B., INQUIRER Office, 3, Essex-street, Strand.

LADY (27) desires post as COMPANION, or LADY HELP. Musical, domesticated, good needlewoman. Salary, £22.—K. D. E., 157, Hanover-street, Broomhall Park, Sheffield.

LADY, experienced trained teacher, highest references, desires post in family or school (boys or girls). English, Mathematics, Science, French, German, Latin.—FRANCIS, Crocombe Cottage, Gerrard's Cross.

WANTED, a post as NURSE COMPANION, or COMPANION HELP, where maids are kept; experienced.—Apply, F., Urwick-road, Romiley, Cheshire.

WANTED, Young Lady as NURSE for two children, baby and girl of five. State salary required.—Mrs. LEONARD, The Larches, Foxley-lane, Purley, Surrey.

ST. MARK'S CHAPEL,  
EDINBURGH.

THE JUBILEE

OF THE

Rev. ROBERT B. DRUMMOND  
B.A.

the respected Pastor of this Congregation,  
will be celebrated in the month of

NOVEMBER NEXT.

Contributions toward a testimonial to be presented to Mr. Drummond will be gratefully received by the Treasurer of the Chapel, Mr. JOHN WHYTOCK, 78, Marchmont-crescent, Edinburgh.

ILFORD.

AMID the numerous appeals that are being made, will you allow us to urge the claims of the New Church which is being erected at Ilford on an excellent site on the High Road. The need for a suitable place of worship is a very pressing one. The Church has already a membership of 60 adults, and there is every prospect of a substantial increase. The New Church is a permanent structure, and will be architecturally attractive. The cost of the Freehold Land and Building amounts to about £1,550, half of which has already been raised, generous donations having been received from Sir Edwin Durning Lawrence, Bart., F. Nettlefold, Esq., Edwin Tate, Esq., and others. The British and Foreign Unitarian Association has also made a grant.

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